THE

Beginning of Tythes

IN THE

LAW,

AND

Ending of Tythes

IN THE

GOSPEL.

By *G. Fox.*

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The Law and the Commandment of the Lord concerning payment of Tythes, to whom; and how they were to be disposed, viz. to the Levitical Priesthood in the old Testament, and how Christ is come to end that Priesthood, Law, and Commandment by which he took the Tythes and Offerings.

ALL the Tythes of the Land, whether of the seed of the Land, or of the fruits of the Trees, is the Lords, it is holy unto the Lord.

And concerning the Tenths of the Herds, or of the Flock, even of whatsoever passeth under the Rod, the Tenth shall be holy unto the Lord, *Levit.* 27. 40. *to the end.*

Behold, I have taken your Brethren the *Levites*, from among the Children of *Israel*, to you they are given as a gift for the Lord, to do the service of the Tabernacle of the Congregation: Therefore thou and thy Sons with thee shall keep your Priests office, for every thing of the Altar; and within the Vail ye shall serve: I have given you your Priests Office unto you, as a service of gift: and I have given to thee the charge of the Heave-offerings, and thou

ſhalt keep the charge of the Altar and the Sanctuary, and thou ſhalt keep the charge of the Tabernacle for the Congregation, and for all the ſervices of the Tabernacle, *Numb.* 18. 6, 7.

And the *Levites* ſhall be mine, I am the Lord, *Numb.* 3. 45.

Chriſt has diſcharged them of this Charge.

And behold I have given the Children of *Levi* all the Tenths in *Iſrael* for an Inheritance, for their ſervices which they ſerve, even the ſervice of the Tabernacle.

Neither muſt the Children of *Iſrael* come nigh the Tabernacle of the Congregation, leaſt they bear the ſin and die.

But the *Levites* ſhall do the ſervice of the Tabernacle of the Congregation, and they ſhall bear their Iniquity, this ſhall be a Statute for ever among your generations, that among the Children of *Iſrael* they have no Inheritance, (to wit, the *Levites*.)

But the Tythes of the Children of *Iſrael*, which they offer'd an Heave-offering unto the Lord, I have given to the *Levites* to Inherit, for they have no other Inheritance among the Children of *Iſrael*.

And the Lord ſaid unto *Moſes*, thus ſpeak unto the *Levites*, when ye take of the Children of *Iſrael* Tythes, which I have given you from them for your Inheritance, when ye ſhall offer an Heave-offering of it for the Lord, even a tenth part of the Tythe.

And

And this your Heave-offering ſhall be reckoned to you, as the Corn of the Threſhing-floor, *&c.*

And thus you alſo ſhall offer an Heave-offering unto the Lord, of all your Tythes which ye receive of the Children of *Iſrael*, and ye ſhall give thereof the Lords Heave-offering to *Aaron* the Prieſt. Numbers 18.

The place which the Lord your God ſhall chuſe out of all your Tribes to put his name there, even unto his habitation ſhall he ſeek, and thither ſhalt thou come, and thither ſhall you bring your Offerings and Sacrifices, and your Tythes and Heave-offerings of your hands, *&c.*

And there you ſhall eat before the Lord your God, and ye ſhall rejoyce in all that you put your hands unto, ye and your Houſholds, wherein the Lord thy God hath bleſſed thee. For ye are not as yet come to the reſt, *&c.* —— But when ye go over *Jordan*, and dwell in the Land which the Lord your God giveth you to Inherit, and he giveth you reſt from all your enemies round about you, ſo that ye dwell in ſafety. —— Then there ſhall be a place which the Lord your God ſhall chuſe to cauſe his name to dwell there, thither ſhall ye bring your Offerings, Sacrifices, Tythes, and your Heave-offerings of your hands, *&c.* unto the Lord. —— And ye ſhall rejoyce before the Lord,

ye

ye and your Sons, and your Daughters, and your Men-ſervants and Maid-ſervants, and *Levi* that is within your Gates; Foraſmuch as he hath no part nor Inheritance with you his Brethren: The Lord is his Inheritance according as the Lord promiſed him; For the Lord ſeparated the Tribe of *Levi*, to bear the Ark of the Covenant of the Lord, and to ſtand before the Lord, to miniſter unto him, and to bleſs in his name, *Deut.* 12. *Deut.* 10. 8, 9.

And thou mayſt not eat within thy Gates the Tythes of thy Corn, or of the Wine, or of the Oyl, or of the firſtling of thy Herd, or of thy flock. —— But thou ſhalt eat them before the Lord thy God, in the place which the Lord thy God ſhall chuſe, thou and thy Son, and thy Daughter, and thy Man-ſervant, and thy Maid-ſervant, and the *Levite* that is within thy Gates, and thou ſhalt rejoyce before the Lord thy God, in all thou putteſt thy hands unto. —— And take heed to thy ſelf that thou forſake not the *Levite*, &c. And thou muſt eat fleſh within thy Gates, or what thou deſireſt: Only the holy things which thou haſt and thy vows, thou ſhalt take, and go into the place which the Lord thy God ſhall chuſe, obſerve and hear all theſe words which I command thee.

Deut. 12. 17. 26.

And in *Deut.* 14. Thou ſhalt truly Tythe of all the encreaſe of thy ſeed year by year, And thou

thou ſhalt eat it before the Lord thy God, in the place which he ſhall chuſe to place his name there, the Tythe of thy Corn, of thy Wine, of thy Oyl, and the firſtling of thy Herds, and of thy Flocks, that thou mayſt learn to fear the Lord thy God always. — And if the way be too long for thee, ſo that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God ſhall chuſe, and ſet his name there: when the Lord thy God hath bleſſed thee. Then thou ſhalt turn it into money, and bind up the money in thy hand, and ſhalt go unto the place which the Lord thy God ſhall chuſe. — And thou ſhalt beſtow that money for whatſoever thy Soul deſireth after, for Oxen, or for Sheep, or for Wine, or for ſtrong Drink, or for whatſoever thy Soul deſires: and thou ſhalt eat it before the Lord thy God, and thou ſhalt rejoyce, thou and thy houſhold. And the *Levite* that is within thy Gates thou ſhalt not forſake him, for he hath no part nor Inheritance with thee. — At the end of three years thou ſhalt bring forth all the Tythe of thine increaſe, the ſame year thou ſhalt lay it up within thy Gates. — And the *Levite*, and the Stranger, and the Fatherleſs, and the Widow, which are within thy Gates, ſhall come and ſhall eat and be ſatisfi'd, that the Lord thy God may bleſs thee, in all the works of thy hands

Here was their own choice, in laying out their Tyth-money.

hands which thou doſt, *Deut.* 14. from the 22*d.* to the end.

And alſo in *Deut.* 26. when thou haſt made an end of Tything, all the Tythes of the encreaſe, the third year, which is the year of Tything, and haſt given it unto the *Levite*, the Stranger, the Fatherleſs, and the Widow, that they may eat within thy Gates and be filled.—— Then thou ſhalt ſay before the Lord thy God, I have wrought away the hallowed things out of my Houſe, and alſo given them unto the *Levite*, and unto the Stranger, to the Fatherleſs, and to the Widow, according to thy Commandments which thou haſt commanded me, *&c.* Here you may ſee the Laws and the Commandements of God concerning Tythees, and who they were too, *Deut.* 26. 12, 13.

And you may ſee how that the Tythes was to be brought to the Chambers of the Houſe of God at *Jeruſalem*, Nehemiah 10. 37, 38.

And in 2 *Chron.* 31. 11. How the Chambers for the Tythes, was in the Houſe of the Lord, which was the place which the Lord had choſen according to *Moſes.*

And in *Mal.* 3. It was called a robbing of God and the whole Nation, when they did not bring in their Tythes into the Store-houſe, that there might be meat in his Houſe, ſo it was a wronging of *Levi*, the Stranger, the Widow, the Fatherleſs, from their right, for the Tythes of the Land were the Lords, and for *Levi*, the

the Widow, Stranger, and Fatherleſs, and ſo if they did not bring them in, they robbed God in his Tythes and Offerings, and walkt contrary to the Law and the Command of God, therefore ſays he, ye are curſed with a curſe, for ye have robbed me, even this whole Nation.

And the Apoſtle ſaith, curſed is every one that continueth not in all things which is written in the Book of the Law to do them, in *Gal.* 3. 10. and *Deut.* 27. 26. —— But no man is juſtified by the works of the Law in the ſight of God, for the Juſt ſhall live by Faith; for as many as are under the works of the Law, are under the curſe, *Gal.* 3. 11.

And Chriſt has redeemed us from under the curſe of the Law, ſo they are not under the curſe that do not pay Tythes: —— And the Apoſtle and we ſaith, that no man is juſtified by the works of the Law, but by the faith of Chriſt Jeſus, even as we have believed in Chriſt Jeſus, that we might be Juſtified by the Faith of Chriſt, and not by the works of the Law: And the Apoſtle ſaith, by the works of the Law no fleſh ſhall be juſtified in the ſight of God: —— Therefore you are not juſtified by the Law of Tythes and Offerings, nor outward circumciſion in the ſight of God, *Gal.* 2. 3.

And Chriſt cryed wo unto you Scribes and Phariſees, Hypocrites, ye pay Tythe-Mint, Annis, and Cummin, and have omitted the weighty

matters of the Law, Judgement, Mercy, and Faith, these things ye ought to have done, and not to have left the other undone, *Luke* 11. 42.

And in *Gen.* 14. 20. When *Melchisedec* King of *Salem*, brought forth Bread and Wine, he was the Priest of the most high God, and he blessed *Abraham*, and *Abraham* gave him the Tenths of all that he had taken in the spoil,—— as also ye may see in *Heb.* 7. 4.

Now did ever *Abraham* pay Tythes to *Melchisedec* after this time? or did ever he pay *Melchisedec* Tythes before of his own yearly encrease? but now at the war of the spoil.

And did ever any of the Kings or Judges pay the Tenths of their spoil of the Wars afterwards?

And *Jacob* vowed a vow saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and Raiment to put on; so I come again to my Fathers House in peace, then shall the Lord be my God:—— And this Stone which I have set up for a Pillar, shall be Gods House, and of all that thou shalt give me, I will surely give the Tenth unto thee. Now where did ever *Jacob* pay Tythes? or the Children of *Israel* in *Egypt?* until they came out of *Egypt* and received his Law, for this was onely *Jacobs* condition and free vow, not a command from God, as you may see in *Gen.* 28. 20, 21, 22.

And in *Heb.* 7. When *Abraham* returned from

from the ſlaughter of the Kings, *Melchiſedec* King of *Salem*, Prieſt of the moſt high God, met him and bleſſed him, to whom alſo *Abraham* gave the Tenths of all the ſpoils, ſo this was not of the encreaſe of his perſonal eſtate, neither did other Kings or Judges (as I ſaid before) follow this example, to give the Tenth of their ſpoils that they had gotten in War. — Neither did *Abraham* lay this as a Command of God, upon his own Family to pay Tythes, either of their perſonal Eſtates, or of the Wars to *Melchiſedec* afterwards, — Neither do we read, that *Jacob*, or his Children, did pay Tythes, till after they came out of *Egypt*, as before is ſaid, by the Law of God: — But the Apoſtle ſaith, as I may ſo ſay, *Levi* alſo who received Tythes, payed Tythes in *Abraham*, for he was yet in the Loins of his Father, when *Melchiſedec* met him who received the Tythes: And as for *Melchiſedec*, his deſcent is not counted from them, ſo here the Apoſtle goes to cut off *Levi* and his Prieſthood, and place it upon *Levi*, as paying Tythes in *Abraham* who received them, — For the Apoſtle ſaith, verily they that were of the Sons of *Levi*, who receive the office of the Prieſthood, have a Commandment to take Tythes of the people according to the Law, that is of their Brethren, though they came out of the Loins of *Abraham*, ſo here's the Law and Commandment to take Tythes of their Brethren, and not of them that was not their Brethren.

And the Apoſtle ſaith, if perfection were by the Levitical Prieſthood, for under it the people received the Law, what further need was there another Prieſt ſhould ariſe (to wit Chriſt) after the order of *Melchiſedec*, and not after the order of *Aaron*, who had a Law and a Commandment to take Tythes. — For the Apoſtle ſaith, the Levitical Prieſthood being changed, there is made of neceſſity a change alſo of the Law, for there is a diſannulling of the Commandment going before, and ſo the Prieſthood being changed, and the Law being changed by which he was made, and the Commandment diſannulled that gave him his Tythes; for it is evident, that our Lord Jeſus Chriſt ſprang out of the Tribe of *Judah*, of which Tribe, *Moſes* ſpeaks nothing concerning the Prieſthood, and Chriſt who is made a Prieſt, not after the order of *Aaron*: — And it is yet far more evident, for that after the ſimilitude of *Melchiſedec*, there ariſes another Prieſt (to wit Chriſt) who is made not after the Law of a carnal commandment (as the other Prieſts were that took Tythes) but after the power of an endleſs life, for this Law of the carnal Commandment, commanded all theſe carnal things, Tythes, Offerings, to be given to *Levies* Prieſthood: And therefore the Apoſtle ſaith, the Law is changed by which the Prieſthood was made, and the Prieſthood is changed: — And the Apoſtle ſaith, there is a diſannulling the Command-

mandment going before, for the weakneſs and unprofitableneſs thereof; ſo here the Apoſtle ſaith, it is both weakneſs and unprofitableneſs, Moreover, he ſaith, the Law made nothing perfect, but the bringing in of a better hope, (to wit Chriſt) by the which we draw nigh unto God, now Chriſt our High-Prieſt was made with an Oath, but the *Prieſthood* under the Law was made without an Oath, and ſo Chriſt performs Gods Oath and fulfills it, and ſo ends Oaths and Swearing, and forbids them.

For the Lord ſware, and will not repent, thou art a Prieſt for ever after the order of *Melchiſedec*, to wit Chriſt, by ſo much was Jeſus made a ſurety of a better Teſtament then the Old Teſtament, becauſe Chriſt continueth ever, he hath an unchangeable Prieſthood, and the *Levites* is changed, and their Law and Command: —— So the Apoſtle did not intend here that people ſhould hold up *Aarons* Prieſthood and Tythes, but he ſhews a change of the Law by which the Prieſthood was made, and a change of the Prieſthood, and a diſannulling the command, and ſetting up Chriſt and his Prieſthood that is unchangeable; and ſhewing how the unprofitableneſs, and the weakneſs of the Law, and the Commandment, and the firſt Prieſthood, and how it made nothing perfect; and brought people to Chriſt the better hope, which purified them as he is pure, through which they drew nigh to God.

Now-

Now all the Tythes which by the Law of God and his Commandment, the Children of *Iſrael* was to pay to the *Levites*, and the *Levites* was to offer up the Tenths of the Heave-Offering to the Lord. Chriſt Jeſus it's ſaid of him, Lo I come to do thy will O God, to take away the firſt marke that I may eſtabliſh the ſecond, by the which will we are ſanctified through the Offering of the Body of Jeſus once for all, once for all their Offerings. — So he has ended all the Offerings, by Offering up his own Body, to wit, the Offerings of Tythes, and all other Offerings, and the Offerer. And ſo he ha's taken away the firſt Prieſthood, his Law, and Command, and his Tythes, he has taken away his Altar and Temple, his Tabernacle, his Sanctuary, and all his Offices and Services; and all the Levitical Prieſts, Offices and Services for the firſt Prieſthood had his Tythes for his ſervice at the Tabernacle, Altar, Sanctuary, and keeping the charge of all holy things; which all theſe things Chriſt has taken away, and has taken away his Prieſthood, and ſo has taken away his Tythes, his Maintenance, and taken away his Offices and Offerings, and his Charge, and he hath diſcharged him; and ſo has changed his Law, and diſannulled his Commandment, and ſo all is fallen to the ground, for God will have no pleaſure in theſe Offerings which was offered by the Law; but Chriſt is come in the Volume of the Book to do the Will of God, he

taketh

taketh away the first, that he may establish the second; first Priesthood, first Covenant, with all his Tythes and Offerings.

For Christ, after he had offered one sacrifice for sins for ever, sat down at the right hand of God, so this one sacrifice has ended both sacrifices and sacrificers.

And also the Tythes, their Sacrifices, Offerings, and maintenance in the time of the Law, which made none perfect, for by one Offering of Christ he hath perfected for ever them that are sanctified, (marke, for ever) *Heb.* 10.

And *Levite* the Priest that took the Tythes for the Services, these Priests stood daily Offering often times the same Sacrifices, which can never take away sins, but Christ after he had offered up one Sacrifice for sins for ever, sat down at the right hand of God, who by this Offering ended the first Priest and his daily sacrifices. And *Moses* sprinkled the Book and the People with the Blood: But how much more shall the Blood of Christ, through the Eternal Spirit, offer up himself without spot to God, purge your Consciences from dead works to serve the Living God. —— So Christ is the Mediator of the New Testament, and redeems from under the transgression of the first, and ends it, and sprinkles the Consciences and the Hearts of his People with his blood, and ends the blood of the Sacrifices which was offered and shed, by which the People was sprinkled with

withall. And the *Levites* had the Tenths for their ſervice; but Chriſts blood which was ſhed is the blood of the New Teſtament, which ends the blood of Bulls and Goats, and the Old Teſtament, which was ſprinkled with their blood, and with which blood of Jeſus the Hearts and Conſciences of People are ſprinkled from their dead works, to ſerve the living God. And the Apoſtle ſaith, The firſt Covenant had Ordinances of divine Services, and a worldly ſanctuary made with hands; and he ſaith, while the firſt Tabernacle was ſtanding, the holyeſt of all was not yet made manifeſt; But Chriſt being come, is an High-Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this building of *Aarons* and *Levi's* Law, firſt Covenant, firſt Teſtament, with their carnal Ordinances, worldly Sanctuary, Tythes, Heave-offerings, *&c.* nor outward Temple at *Jeruſalem*, where they brought their Tythes unto, ſo this worldly Sanctuary, worldly Temple, carnal Ordinances, and the outward City *Jeruſalem*, where they brought their Tythes unto, and the Prieſt that had the Tythes for their ſervice, and had no other Inheritance in the Land. But all this Chriſt came to end, who is not of this building that was made with hands, nor after this order of *Aaron*; but of a more perfect Tabernacle; and ſo the firſt Covenant waxeth old and decays, and is ready to vaniſh

quish away: And so he is the Mediator of the New Testament, and so he ends the Old with the Covenant, and their Carnal Ordinances and Sanctuary, their Altar, and the Priests of *Levi* and *Aaron*, and their Order, and all their Tythes which was their maintenance. So Tythes is not their maintenance now from God; for the Law by which they were made, is taken away; so their office and service is taken away, for which Tythes was given them; So the Tribe of *Levi*, which had no Portion in the Land by the Law and Command of God, but the Tythes for his Service. Now the Law, and Service, and Priesthood, and Tythes, and Offerings, and Covenant, and Order, and Sanctuary, and Tabernacle, and Testament being taken away, and command that gave them the Tythes and Offerings, they may labour and buy a portion of Land, for there's no Tythes for them; and the Apostle saith, he that wont work must not eat.

Now in the time of the Law, and command of God that did command Tythes, *Levi* the Priest was not to eat it all, nor to put it in his own particular Barn, but the people was to carry it up to *Jerusalem*, which was the place which the Lord did chuse, and there the High-Priest was to offer up his Heave-offerings of it, his Tenth, and the *Levite* must not eat all the Tythes himself, but the Widows, Fatherless, Strangers, and the persons that gave it him, as you may see in *Deut.* 12 18.

For they were not to eat it within their Gates, but they were to eat at the place where the Lord did chuse, and rejoyce before the Lord, their Sons and Daughters, and Maid-servants, and Men-servants, and the Strangers, and the Fatherless, and Widow, that is within thy gates shall come, and shall eat and be satisfied, that the Lord thy God may bless them, so all these must eat of the Tythes with *Levi*, which had no part nor Inheritance with the Children of *Israel*, but as I said before, Christ has ended and changed the Levitical Priesthood and his Law that commanded Tythes, and the High-Priests Heave-offering of them, by the Offering up of himself once for all, he has ended both the Offerings and Priests

Services, so he has no Law to take Tythes and Wages seeing he has no service for them; blessed be the Lord who has sent his Son, which is over the Houshold of God, the Houshold of Faith, and of the *Jews* in Spirit, as *Moses* was over the Houshold of the outward *Jews*, with their Tythes, and Offerings, and carnal Ordinances, and outward Temples, which all is put down by Christ, who remains a Priest for ever, not after the order of *Aaron*, but after the order of *Melchisedec*.

And they were blessed that brought their Tythes to the place which God had chused, and did eat them there with *Levi*, and the Sons, and Daughters, Man-servants, Maid-servants, Strangers, Fatherless, and Widow, as in *Deut.* 14.

And they were curst that did not, for they that did not, robbed God and the whole Nation, as in *Mal.* 3. as its said before.

And the Apostle saith, cursed is every one that continueth not in all things which are written in the Book of the Law to do them; so you that takes Tythes according to the Law and Command in Scripture, and doth not carry them to *Jerusalem*; and if it had been too far for you to carry it thither, to turn it into money, the place which the Lord God has chosen, which was the place of Offering, where the High-Priest must have his Heave-offering out of them, and the Widows, Strangers, Fatherless, Sons, and Daughters, Men-servants and Maid-servants, and them that gave them, all might eat and praise the Lord together. Now if you have not continued in all these things written in the Book of the Law, and done them according to the Law; if you have not, cursed is every one that continues not in all things which is written in the Book of the Law to do them. So then, they that be of Faith are blessed with faithful *Abraham*, not as *Levi* that payed Tythes in *Abraham*, which after had a Law, for the Apostle cuts off the outward circumcision in *Abraham*, and so the Law of Tythes to *Levi* in *Abraham*, For the promise that *Abraham* should be heir of the world, was not to *Abraham* and

and his ſeed through the Law, but through the righteouſneſs of Faith, and Faith was reckoned to *Abraham* for righteouſneſs, when he was in unrircumciſion, and not in circumciſion. Here the Apoſtle cuts off, not onely the Levitical Prieſthood and his Law, but the circumciſion and his Law, *Rom.* 4.

And the Apoſtle ſaith, for as many are of *Gal.* 3. 16.
the works of the Law are under the curſe,
but Chriſt has redeemed us from under the curſe of the Law, being made a curſe for us; that the bleſſings of *Abraham* might come upon the *Gentiles* through Jeſus Chriſt, that we might receive the promiſe of the Spirit through Faith.

All theſe outward things, Tythes, Offerings, and other ſhadows in the firſt Covenant, held up by carnal Ordinances, impoſed on the *Jews* until the time of Reformation by Chriſt; ſo their Law is called a School-maſter, and it ſerved till the Seed came; and a Child differs nothing from a Servant, but is under Tutors and Governours, until the time appointed of the Father; mark, then they were not always to be there in that ſtate; even ſo we, when we were Children, were in bondage under the Elements of the world, now theſe outward things, the Apoſtle calls them, *Gal.* 4. the worlds Elements; but when the fulneſs of their time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons; and becauſe ye are Sons (marke) God hath ſent forth the Spirit of his Son into your hearts, crying *Abba* Father, wherefore thou art no more a Servant but a Son, and if a Son, then an Heir of God through Chriſt, ſo all that witneſſes this, witneſs the time of his Fathers appointing, and the fulneſs of his time is come, and the time of reformation; and they are redeemed out of bondage from under the worlds Elements, and they are redeemed from under the Law, Prieſt, Tythes and Offerings, by him that is made under the Law, and ſo from under the curſe, by him that became a curſe for us, and can ſay, Chriſt is

the end of the Law for righteousnes sake, to every one that believes.

So all the Faithful walks in the steps of that Faith of our Father *Abraham*, which he had before he was circumcised; for the promise that he should be Heir of the world, was not to *Abraham*, or to his seed through the Law, but through the righteousnes of Faith; and so here the Apostle cuts off the Law of Circumcision, and also the Law by which the Priest *Levi* was made, and received his Tythes and Offerings, and so the Justification is in the Faith of Christ, and not by the works of the Law that held up Circumcision, nor the Law by which the Levitical Priesthood was made, and all his Services, Tythes, and Maintenances for the Priest and his Services and Maintenance, Tythes and Law, is put down and changed by Christ, who remains a Priest for ever; who had a better Sacrifice then all those in the first Covenant; but Christ is entred by his own blood into the holy place, that is not made with hands, as the *Levites* chief Priest did, which were but figures of the true, but Christ the substance is entred into Heaven it self, having obtained eternal redemption for us, and now to appear in the presence of God for us, wherefore he is able to save them to the utmost, that comes unto God by him, seeing he ever lives to make intercession for them; for such an High Priest became us Believers and true Christians, who is holy, harmless, undefiled, separate from sinners, and is made higher then the Heavens; so we need not daily those High-Priests that was made by the Law, who offered up Sacrifices for their own sins, and then for the people, who had Tythes for his Wages and Maintenance, for this Christ did once when he offered up himself once for all, and ended all outward Offering, for the Law made High-Priests which have Infirmities, but the word of an Oath which was since the Law, maketh the Son of God, who is consecrated and perfected for evermore; Now of the things which were spoken, this is the sum, *Heb.* 8. We have such an High-Priest (to wit Christ) who has ended

Aaron's

Aarons Priesthood, and his Tythes, Law, and Offerings) who is set on the right hand of the Throne of the Majesty in the Heavens. And is a Minister of the Sanctuary, and of the true Tabernacle which the Lord hath pitched, and not Man And so hath obtained a more excellent Ministry, then that of *Moses* and *Levi*, by how much more also he is the Mediator of a better Covenant then the first, which is established upon better promises, glory to God for ever.

And whereas you do alledge what Christ said to the *Pharisees* in *Luke* 11. 42. which saith, wo be unto you *Pharisees*, for ye Tythe Mint and Rue, and all manner of Herbs; and pass over Judgement and the love of God, these ought you to have done, and not to leave the other undone, to which I say, these things was before Christ was offered up, and the Tenths of Tenths was a Heave-Offering, and Christ bid them go offer to the Priest for their cleansing, for he did not come to break the *Law*, but to fulfill every jot and tittle of it; but when Christ was offered up once for all the Offerings, then the High-Priests Offerings and *Levi's* Tythe of Mint and Rue, *&c.* was ended. And they that preacht the Gospel, said the Levitical Priesthood, was changed, and the *Law* was changed, by which he was made, and the command was disannulled that gave him his Tythes for his Services and Offerings, and Christ was preacht, and set up the unchangeable Priest, and so Christ the Priest by Offering up of himself, has ended the first Priesthood and his Offerings; then Christ said to his Apostles, Disciples, Ministers and Messengers, freely ye have received freely give, so people may keep their Tythe of Mint and their Rue and other Herbs and things, to themselves; for Christ has taken away the *Law* that gave them: for the Apostles was to go without Bagg or Scrip; therefore they were not to take Peoples Mints and Herbs, as the Levitical Priesthood did by the *Law*; but Christ has changed this *Law* and him, and put down his Office; Therefore *Levi* has no power to take them of people; and therefore people may keep them to themselves; for

where

where there is no Law there is no Transgression for no paying of them; but Christ remains an unchangeable Priest for ever. who by the Offering up himself, has ended all their Offerings, and all people must come to God by him, who is consecrated a new and living way, *Heb.* 10.

So Christ has ended old *Levies* Priesthood, with his old Wages, his old Tythes and Offerings, and his old Altars, and his old Temple, and his old carnal Ordinances, and his old Offerings, and his old Washings, and his old Tabernacle made with hands, and his old Testament which is sprinkled with the blood of Bulls and Goats, and his old Covenant, and the old worldly sanctuary, and the old shadows and sacrifices: Christ I say has ended all these things by the one offering and sacrificing of himself once for all, and who is set down at the right hand of God above them all, and over them all; and none comes to God but through him, and by him, and Christ hath appeared to put away sin by the sacrificing of himself; and after Christ had offered one sacrifice for sins for ever, sat down at the right hand of God; so he hath ended the *Levitical* Priesthood that offered up for their own sins, and then for the sins of the people; so Christ I say has ended their work and their service; so likewise he has ended the Tythes which was for their Wages. And every ones Faith is to stand in Christ the Author of it, and to live by it, and walk by it, if they be justified, and come into the Heirship with faithful *Abraham.*

And after Christ was risen, he said unto his Disciples, *Luke* 24. while I was yet with you, I told you, that all things must be fulfilled which were written in the Law of *Moses*, and in the Prophets, and in the Psalms concerning me, so the Law and the Prophets are fulfilled in Christ, and he is the end of them; who is the first and the last, the beginning and the ending, the *Amen.*

The 1st. day of the 7th. Month, 1676. G. F.

A POST-

UNto the Tribes of Levi, Moſes gave no Inheritance, the Lord God of Iſrael was their Inheritance, as he ſaid unto them in Numb 18. 20, 21.

And behold I have given the Children of Levi, all the Tenths in Iſrael, for an Inheritance for their ſervice, even the ſervice of the Tabernacle of the Congregation: So the Eleven Tribes had the Land by Lot; as in Joſh. ch. 13, 14.

So the Law ſerved and the Prieſts did their ſervice about the Tabernacle, till Chriſt came and was offered up.

For when the fulneſs of time was come, God ſent forth his Son, made of a Woman, and made under the Law, to redeem them that were under the Law, that they might receive the adoption of Sons; which many witneſſes at this day.

And ſo Chriſt has ended the Levitical Prieſthood, and his ſervice; and has taken away the firſt Prieſthood, that he may eſtabliſh the ſecond, which is made higher then the Heavens, which hath not entred into the worldly Sanctuary or Tabernacle, but into Heaven by his own blood.

And has ended the firſt Covenant, and has made the firſt Old, and it was ready to vaniſh away, in the days of the Apoſtles, Heb. 8.

And ſo Chriſt Jeſus the Heavenly Prieſt, hath diſcharged Levi of his ſervices at the Altar, Tabernacle, and Temple, and of his outward Arke, and of all his Offerings and Sacrifices, and his Heave-offerings of his Tythes, which he was to ſhake to and fro, Eaſt, Weſt, North and South, which was a Type of Chriſts Offering up himſelf, once for all their Offerings.

And ſo Chriſt having diſcharged him of his Offices, and taken away his Temple, Altar, Tabernacle, Sanctuary, blood of Bulls and Goats, and Tythes, the Prieſts wages and portion for his ſervice, and his Offerings which he was to feed upon, which had no Lot nor Inheritance in the Land.

Now he may take himſelf a Plantation, or buy himſelf Land, for Chriſt has taken away his Offerings and his Law, and the Command that gave him his Tythes, for he muſt expect no more Tythes.

So now God has no work for him at outward Tabernacles, nor to offer outward Sacrifices; For he has no

Law

[illegible] Power from God, to take wages, to wit Tythes for any such services.

For Christ has offered up himself once for all their Offerings, and is a Priest, not after the order of Aaron, but after the order of Melchisedec.

So Levi was to have no portion but the Tenths of Israel.

Now Christ has ended this Levitical Priesthood and his Tenths, for his service, which he served in it by the Law, till the seed Christ came, which was the fullness of time, that God sent forth his Son, which was the time of reformation out of those things, and a time to take away the first, to establish the second, the Everlasting Priest, and the Everlasting Covenant.

And he took away the Circumcision in the flesh, and he stablisht the Circumcision in the Spirit.

And so if Levi should plead for the Tenths of Israel now, he is an usurper of Authority, for he has no Law nor Command from God, for so doing.

And Christ has dyed for all, and enlightned all men; that all might believe in the light, and become Children of the light.

And his Gospel of Salvation is preached unto all men, and to every Creature under Heaven; and the grace of God has appeared to all men, which is the true Christians teacher.

And so all the Believers in the light, are the Children of the light, and are grafted into Christ that dyed for them, and eats the flesh and drinks the blood of the heavenly man, and so feeds upon Christ Jesus their sacrifice.

And so all circumcised men and women feeds upon the sacrifice; and are the royal Priesthood, offering up Spiritual sacrifices.

And God has made us, to wit, the true Church, Kings and Priests; and has redeemed us from the Earth, so to reign over the Devil and the Earth, and so to offer up spiritual Sacrifices.

And these Priests that God has made, offers up no earthly Sacrifices, therefore they will not have no Earthly Tythes, for they see the Levitical Priesthood taken away, that took them, which was the first.

And they do see Christ the second stablisht, a Priest for ever, made higher then the Heavens, who is over all from everlasting to everlasting, the first and last.

G.F.